THE UNIVERSALIST Leader

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JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

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THE UNIVERSALIST Leader

A JOURNAL OF LIBERAL CHRISTIANITY FOUNDED BY HOSEA BALLOU IN 1819

Continuing the CHRISTIAN LEADER and its predecessors (1819 to 1897), the UNIVERSALIST and its predecessors (1827 to 1897), the GOSPEL BANNER (1835 to 1897), the UNIVERSALIST LEADER (1897 to 1926), and THE CHRISTIAN LEADER (1926 to 1953).

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The bond of fellowship in this church shall be a common purpose to do the will of God as Jesus revealed it and to co-operate in establishing the Kingdom for which he lived and died.
To that end we avow our faith in
God as Eternal and All-conquering Love,
The spiritual leadership of Jesus,
The supreme worth of every human personality,
The authority of truth known or to be known,
And in the power of men of good will and sacrificial spirit to overcome all evil and progressively establish the Kingdom of God.

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OUR CONTRIBUTORS

June, 1959 — No. 6

On our **cover,** we are happy to present the junior choir of the First Universalist Church, Wausau, Wisconsin. We are also very happy that the picture of this choir includes in the upper right corner the choir's spirited, associate choirmaster, Nathan Viste. Credit for this excellent photograph belongs to Bob Geisel, Wausau.

Earle T. McKinney, minister of Congress Square Universalist Church, Portland, Maine, gave an inspiring affirmation on **The Free Church** at the closing worship service of the Maine Universalist Church Convention last month which deserves the attention of all Universalists.

Albert F. Ziegler continues his series on Foundation of Faith with the sixth installment, **By Force of Hunger.**

Ernest Cassara, assistant professor of church history at Crane Theological School, Tufts University, gives us a dynamic **Prophecy for Universalists,** which is both clear-cut and concrete in its demands on mid-twentieth-century liberals. This contribution is from an address delivered at the Universalist Church of Maine Convention, May 2.

We record with great pleasure that the active **Universalist Church of New Madison, Ohio, Observes Its Centennial.**

The **editor** presents a summary of the **Preliminary Report of the Joint Universalist-Unitarian Commission on Merger.** The report was presented to the Board of Trustees of The Universalist Church of America by the chairman, Dr. William B. Rice.

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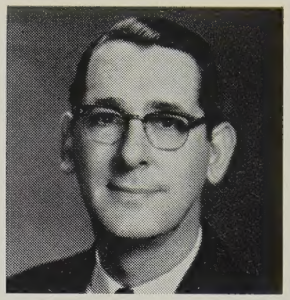
The Free Church

Earle T. McKinney



IN late August of 1951, the General Assembly of The Universalist Church of America met in the sanctuary of the church I serve, First Universalist Church, Congress Square, Portland, Maine. This was an historic occasion for several reasons. Some of the steps were taken that led to the formation of the Council of Liberal Churches which does certain things for both Unitarians and Universalists. By far, however, the Portland General Assembly was an historic occasion because of the decision made about the nature of the institution we love and serve. By amending the Bond of Fellowship and Avowal of Faith, which had been adopted at Worcester and Washington in 1933 and 1935, Universalists as ministers and representative laity decided in clear and final fashion that the Universalist movement, its churches, institutions, and people were to be free from creedal or any other form of religious test. The Liberty Clause was amended to read that "Neither this (referring to the Avowal of Faith) nor any other statement shall be imposed as a creedal test."

This decision ratified, as was necessary, at the Andover General Assembly two years later, was the full and final step toward that unique social form which allows full freedom in the midst of fellowship. At Portland in 1951, Universalists finally completely associated themselves with the small but strong tradition of centuries that has claimed men can have meaningful relationships and work together without uniformity of opinion.

In taking this clear act of association with freedom, the Universalist Church has become one of the most precious institutions of man and the greatest fellowship that you and I can have. We have been blessed by a condition that enables us to give the fullest expression possible to our individuality and thereby to receive the greatest joy possible.

The awareness that supports the free Church is in part that *we cannot, even if we would, force* religious conformity among us; neither can any other peoples. Every effort of man to impose or indoctrinate or stimulate uniformity of opinion and expression has been challenged by the dynamic nature of life itself. If we were to take a creed seriously, in that we honestly attempted to have every part of it accepted fully by every person, we could get no further than the disagreements between only two persons. Assuming that we as Universalists are honest in religion and in all other areas of our life, it is obvious that any attempt to force religious uniformity is vain. You and I are blessed by an awareness in our Church that faces up to the historic and ever-present difficulties and tensions among those who seek unity of opinion.

Curiously enough, it has been the free atmosphere and only that, that has brought unity of opinion to any great degree. Contrasting my former religious associations, I am impressed with the great similarity of thought among Universalists with no creed, while others with creeds range in great diversity of opinion. It is ironical but true that freedom has its own built-in discipline that nurtures like-mindedness. Indeed, it is easy to say that only through freedom of individual opinion can there be any significant similarity of thought, although few of us uphold freedom for that purpose.

The free Church is also supported, in part, by an awareness that *religious uniformity is not necessary.* It is abundantly clear that the individual not only must, but he can, meet life with his own reasoning powers and experiences. No one really suffers from a lack of knowing what to do; the human mind is not ever blank with no answers or direction. No one has to be told what to think or believe or the way to go. No one needs a creed that someone else devised, for we are not void of the wisdom and powers to see the way and determine the right. What we all need are not answers to problems, but the confidence in ourselves that often seems to have slipped away. We need the self-respect that makes us aware of our powers and ability to solve our problems. No creed can ever give us that; no statement of religious ideas can solve our problems. What gives us confidence and self-respect to be ourselves in all fullness of power and ability is *the warmth and acceptance of*

other people. The awareness behind the free church is, in part, an understanding of what the human being is and needs. It is an understanding that the answers to life are already in us all, *but the acknowledgment* of our abilities and courage and wisdom *is not often made.* In the associations and spirit of human fellowship where persons only are important, not religious differences, we find it possible to acknowledge ourselves, to be confident, to realize what we are and have and can do.

If we grant that the Church exists to help people, then it must be supposed that people should be helped in the best way possible. Anything less is an obvious waste of effort and time. We are beset in our Zion with many problems, and most of them are the problems that exist within our very selves. They are of our own making rather than visited upon us from without. But, weak and immobile and small as we are, we have made an *historic and magnificent decision for man.* We have altered and adjusted our institution to the most important and significant concepts of human life that exist in our world today. We have taken our stand for the human person, to provide the atmosphere in which he may develop unhindered by the impositions of others and guided by his own intelligence and experience. We have placed ourselves on the side of freedom, because every human being to us is of supreme worth and deserves the liberty to become himself as he is able. We have decided to provide the individual with what he truly needs to become whole — the warm and friendly environment of a Church where acceptance of a person as a person who seeks the better life is the only criteria.

The tradition of freedom, in religion or anything else, has been a strong thread through the ages, but only a thread. Even today, the cause of freedom is hardly secure and safe. This we do know: men will always fight for freedom and liberty of thought and expression. For us has been won a truly significant battle. In a free land, we dwell in a free church. We could not be more highly blessed. Nor could we have greater opportunity. In the struggle of freedom against tyranny, we have a clear stand. We are a witness in every community where our churches exist of our commitment to the free spirit as the highest social form in religion and all things.

The confidence and self-respect that our churches give us are the greatest gifts possible from our fellow men and the institutions of society. It must always be that our prayers will be of thanksgiving for what we are because of the Universalist Church.

O Lord, no people are more fortunate than we. Ours is health, abundance, opportunity, justice, growth, and pleasant and warm associations.

Would that we could sense our great fortune, especially compared to most of mankind, the privilege that is ours. For we are needed to be instruments of good will and good works that will extend our blessings to others. We are needed to influence a world that is tense and afraid, with our confidence and love.

Above all, help us to love and increase our Church as an instrument of thy spirit. By our sacrifices, may we assist her growth. By our lives may we witness for our Church in the world. In freedom may we search diligently for the truth and in fellowship extend our concern for all.

Thus, may we, O God, seek with hope and confidence a fuller life for all mankind and strive for the hour when the kingdom of love and truth shall cover the earth. — Amen.

NOBLEST WORK OF GOD?

RECENTLY I watched a television program called "Citizen Soldier." It recalled Hitler's last major counter-offensive into France, Belgium, and other European countries. A young hero-Sergeant performed his duties well in preventing the Germans from consolidating their position along a major highway intersection.

At the end of the filmed program, the Sergeant reported to his commanding officer. As the soldier was leaving the command post, the officer turned to a companion and said: "I don't believe that God has ever created a finer thing than a soldier."

Allowing for all the good intentions (and there must be some implied here somewhere) of the author, sponsor and broadcasting company, it seems almost as if the officer had spoken the final benediction over everything which is good and decent. To entertain the thought that a soldier, trained to kill and destroy, robot-fashion, is the finest creation in life is to pervert every virtue and every ideal.

There is no doubt that men and women rose to heroic proportions during war; there is no question of the sacrifices made; no intention to withhold praise and thankfulness from those who placed themselves on the terrible battlelines and defended cherished homes and country — but to praise the instrument of death over the instruments of life, to ascribe to God his finest creation one of destruction and horror is to sink below sensibility and hope, and to evidence the moral decay which has set in throughout America.

— ROBERT S. WOLLEY

Foundations of Faith

VI. By the Force of Hunger

Albert F. Ziegler

IN the religious revolution that is Universalism, many of the old familiar concepts and terms lose their meaning. The expounding of our faith is unnecessarily complicated and confused when we allow ourselves to be drawn into the conflicts arising with and out of the old philosophies. We have no business talking of free will and determinism, good and evil, natural and supernatural, sacred and secular. These and others are concepts native to the religions of dualism, which we deny. Universalism is a thoroughly monistic faith which allows of no reality to these contradictions on the extensile level, and sees them so changed on the existential level that these, and all terms arising out of a belief in opposing forces, are too cumbersome and diffused in meaning to best serve us.

What is the functional value of the terms "natural" and "supernatural" in a faith which sees every element of nature so much a part of the divine whole that the supernatural is perfectly natural, and the natural is wonderfully supernatural? When one's faith requires a constant dedication to every circumstance of living, "sacred" and "secular" become so very blurred in distinction as to represent, at most, no more than degrees of sacredness. We need new terms to express the supernaturally natural and the sanctified secular. The old terms cloud and confuse our meanings.

Even less does the antiphony of "good" and "evil" serve us. We deny the infinite existence of opposing forces. There is not God and the devil. There is one source of life, and one divine purpose operating in life. And we cannot suppose it is otherwise on the finite plane, since what we see and arbitrarily designate as finite is not different from, but a part of, the infinite. Are no value judgments possible in life, then? Surely, there are differences in degree; if not of the value of one element against another, then of the value of each against what it could be. But distinction must be made, not by a two-valued judgment in which "good" accepts and "evil" rejects, but in a hierarchy of values in which all things are seen in greater or lesser degrees of acceptability. It is the genius of Universalist thinking that no entity in life can be so low in a scale of values as to be unacceptable, so low that it does not express some good, the development of which is essential to life. Life is not a patchwork of good and evil. Nothing in life is evil, if by evil is meant that which should not have been. Nothing in life is good, if by good is meant that which does not stand in need of improvement. We need new terms to express the dynamic and growing quality of all life.

Most importantly, we need new terms in which to speak of the nature of man's will. Free will is a designation that was meaningful in expressing a creative denial of the idea of man's slavery to the determinative forces of environment and heredity. But, it has, too, the unfortunate connotation that man may be free in other ways and to a degree in which his total freedom is not helpful.

This is well illustrated by the inadequate answer given to Calvinism by Arminianism. Both felt the need to recognize the goodness of God and the inadequacy of man. Calvinism reasoned that, man being inadequate, he could do nothing to please God, and was therefore predestined by his nature to damnation, except as God's mercy might be granted to some few. Arminianism, while unable to deny the sinful nature of man, reasoned that a good God, out of a universal love, would give every man the freedom of choice by which he might walk the good or evil way. Universalism objected that the Arminian answer was inadequate not only by its unreasonable assumption that man can be free of his own nature, since they allow the possibility of an evil nature choosing good, but because it was a denial of the omnipotence of God's loving will for all. If God desires that every man turn to good, then, being God, his will must be assumed to be stronger than any will of man's, and would provide that all ultimately should so turn.

The traditional Universalist teaching of this is well expressed in J. G. Adam's *The Universalism of the Lord's Prayer,* in a reference to the parable of the prodigal son. The common Christian reading of this

parable is as an illustration of the mercy of God. "There is joy in the presence of the angels of God over one sinner that repenteth." The father went out with joy to greet the returning prodigal. But what if the prodigal had not turned home? The mercy of God, however deep and wide, becomes of no effect if the sinner is not drawn to repentance. How can we be certain that all will turn? May it not be that some could become so insensitive, could wander so far from home, that they would not think to turn? What caused the prodigal to return? Was it by a sudden burst of saintliness, a flash of divine light? Dr. Adams writes, "By the force of hunger, the prodigal son was brought to the paternal home." He regretted, he repented, because he was hungry! He came home because his sustenance was wasted; he came home to get something to eat! Is this not a base reason? This is no better than the bread-and-soup converts we complain of in the mission field. Would God receive us on such a basis? Yes, says the parable; with open arms!

The satisfaction of hunger is as holy as any other act. The vestiges of a Puritan-Calvinist distrust of man still linger in our thinking, making us a little ashamed of our natural wants. Our desires are good. More than this, they are holy, because it is by our natural desires that we are moved toward that which we ought to be. In the words of Dr. Adams, ". . . there may be difficulties to remove; want of knowledge, the plague of a disobedient heart; but enlightenment, *and the hungering of the soul at last for its true aliment,* will bring the erring and wandering to the Father's house and feast."

A vital part of Universalist thinking is that "holiness and true happiness are inseparably connected." Man is such that he cannot satisfy his desires by less than his best living. His desires being unsatisfied through many wrong ways, he ultimately is driven by them to the right way. He grows, not by any great flash of virtue, but by the wholly natural and universal yearnings of his being, yearnings that are felt alike by saint and sinner whose only difference is that while one has found a way to satisfy his desires, the other is still hungering. But, having said this, it immediately is apparent that even the "saintliest" of men is not satisfied. He continues to hunger and by that hunger is drawn to even greater degrees of satisfaction, since even the man who has achieved the purest expression of the good will in him, grows into more and more effective ways of expression. An infinite way opens before us. ". . . now are we the sons of God, and it doth not yet appear what we shall be."

Sin is not, contrary to Christian orthodoxy, the deliberate and willful commission of that which we know to be wrong. Sin is inadequacy; failure to act so as to satisfy one's wants. It cannot be a "willful" failure. Man does not choose deliberately to frustrate or deny himself, unless in the belief that such denial feeds a greater *himself.* In this important sense, man's will is not free; it is bound to his natural urgencies. It is free to satisfy those urgencies; indeed, it must. The term "free will," while effectively destroying the fear that man cannot find and express himself, does not adequately express the dynamic quality of the human will, by which it drives on to ever greater creativity.

Man's will is a creative will. It is a will; not a won't. It is a will to grow, to order, to build, to initiate. Man has the freedom to try to do this in any way that seems good to him. He has not the freedom to continue in that way to his own destruction. His hunger, unsatisfied in the way, will force him to try another. The word "hunger" is well chosen. It suggests the important truth that man's creative will does not find expression in rational processes only. Man acts on the state of his whole being at the moment of action. His mind may be far out in front of his viscera, but his effective "knowledge," on which he acts, is somewhere in between. Man always acts less than he knows in his mind because he acts as he best knows throughout his whole being. We should not deny that the will is creative, when the fault is that it is fighting its way through confusion not yet ordered. Man, creating, is yet being created. The creative will that expresses itself in his living, is shaping him always into a greater ability for true expression.

The effective answer of religion to man's question about himself must be that he is able and durable. He is the product of a growing universe, and the life in him is a growing seed of what he shall be. He brings to the problems and opportunities of his time, an infinitely able will and an increasingly obedient and intelligent emotion and reason to serve its creative purpose. If each of us could become religiously assured of his true nature, he would be released from the foolish fears, the fruitless worries, the enervating guilt-feelings; he would be freed from the need to justify himself, to beg, borrow or steal significance for himself, to over-protect himself. He could live adventurously, expecting and receiving joy; improving, creating, becoming himself. And, free to be himself, knowing that self to be of infinite significance, *he could grant to all others the reverence due to them.* He would no longer need to use people or use his

VETERAN SERVICE COMMITTEE WORKERS — The quintet pictured above are all veterans of overseas Universalist Service Committee work. This picture was taken at the First Universalist Church, Canton, N. Y., Thursday, April 9, where Dr. and Mrs. Ulrich, recently returned from West Berlin, Germany, were guests and speakers. Left to right: Dr. Ulrich; Nancy Wynkoop, first-year student at the Theological School, who has served as a member of a workcamp unit at Druhwald, Germany; Mrs. Angus H. MacLean, who was a member of a team that visited English Universalists at Royhill, England, in the summer of 1950; Mrs. Ulrich, who with her husband has completed a fourth tour of duty in Germany; Richard Gilbert, a first-year theological student, who was also a member of the recent Druhwald Workcamp Unit. The Ulrichs have recently completed a speaking tour of Universalist churches, speaking to area meetings in twenty-six localities in twelve states and the District of Columbia. They gave thirty-five addresses and traveled over five thousand miles on this, their recent assignment.

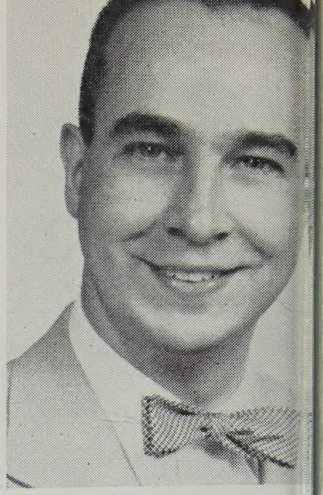
job to win significance for himself. Rather he would serve people, through his work and play, in a joyous celebration of his and their significance.

Religion does not serve man or God by inhibiting man's impulses, by putting a fence around him, by forcing him to his knees in a feeling of hopeless inadequacy. True religion should awaken man to his own wonderful nature, be the glass in which he beholds his "natural face." It would free him from inhibitions to let him walk proudly and creatively as the child of God he is, inspiring him in his ability to become always more able by reason and science and arts that he may better make his mark on the world.

The power of traditional Universalism was that, in its teaching of universal salvation, *it spoke to every man of his infinite value.* As the ancient Hebrew saw himself to be of divine importance, rescued and chosen by God; as the orthodox Christian found his eternal significance in the sacrifice of the Son of God for his welfare; so the Universalist saw his and all men's divine stature and destiny in the unfailing love of God. If "universal salvation" does not today carry that message to us, we must find another way to sing the great gospel that every person and what he does and how he does it is of ultimate concern, of infinite significance. As civilization develops more intricately, as the world becomes ever smaller and the machines ever larger, man needs increasingly to know that the creative source of good is not in nations or supernations, nor in machines, however electronic, nor in laws nor treaties nor propositions, but within his own heart. He needs to know that life waits, that "the whole creation groaneth and travaileth in pain," until his turning.

A Prophecy for Universalists

Ernest Cassara



From an address, "Universalism in a Changing World," delivered before the 1959 Convention of the Universalist Church of Maine.

TODAY we are faced with an imminent merger with the Unitarians. Many Universalists believe that the church should be in a strong position so that merger will be true merger and not absorption — so that the genius of Universalism will not be lost. Compared to other periods in its great history the Universalist Church today is weak. This predicament should and is forcing upon us a great deal of soul searching. Universalism does not have the forward thrust that it has had in the past. Much self-examination is going on among Universalists in an attempt to redefine our position, to revitalize our message. We would advance, strengthen our position, and go forward with the Unitarians to create an even greater common history. Which way shall we turn?

If Universalism is again to flourish, it must learn from its history. Universalism has always gone forward on the surge of new ideas. John Murray was an innovator; he succeeded because he offered the people a new and higher insight. Hosea Ballou was an innovator; he succeeded because *he* offered the people a new and higher insight. And so the story goes. Each, in his time, brought Universalism a new idea.

What follows is my attempt to apply this lesson of our history to our future. (In doing so, I am no longer speaking as a historian but as a prophet. And, let me hastily add, it is much easier to be a historian than it is a prophet.)

Universalists are now at the threshold of a new age. A new Universalism is struggling to be born. The great question before us is, shall we look back to the old ideas of Universalism or shall we embrace what is the new idea for us?

It seems to me that the next forward thrust of Universalism must take into consideration the full impact of evolution and Higher Criticism on our thought. Christianity is no longer a unique religion for Universalists — but one of many manifestations of man's perpetual longing to understand the universe. It is our hesitation in recognizing this fact and making the most of it that is keeping our movement from making a new surge ahead. We are afraid to grasp the full implication of the greatest word in the English language.

In a day when the world is on the verge of becoming one great community, Universalists of all people must not hesitate to be daring and to venture forth with a new interpretation of our gospel. We must be willing to approach the non-Christian religions of the world with sympathy, understanding, and with love. In other words, we must now be prepared to go *beyond* Christianity.

Does this mean abandoning Jesus and our heritage from Christianity? No. Rather, it means taking the richness which is already ours and mingling it and blending it with the great riches of the religions of our brothers throughout the earth. Traditionally, Universalists have believed in the salvation of all souls — Christian and non-Christian alike. It seems reasonable to me that if our forebears believed our souls are to mix with non-Christians in the hereafter that we should be willing to carry the idea one step further and to do so while on earth!

In a study group recently, I asked how many present considered themselves Christians. And how many were prepared to give up Christianity. One lady present was aghast at the idea. This is a good illustration of how little language often means, for as the conversation proceeded it became obvious that she thought that we were proposing that she give up leading a good life! She had so thoroughly merged the idea of right living with the label, *Christianity,* that she found it difficult to distinguish between the theology which we (and the World Council of Churches) call Christianity and right living. (Bless her liberal heart!)

I happened to be present one day when someone asked one of the leading exponents of humanism among us whether he were a Christian. I stepped back, expecting him to answer with a resounding *No* — but it was not forthcoming. He explained that if his questioner was referring to Christianity as theological belief the answer was No, but if he meant by Christianity the ethics of Jesus the answer was *Yes!*

As a student of Christian scripture and history, I have come to the conclusion that we are often ensnared by our own words. It is incredible to me that liberals continue to speak of the "ethics of Jesus" as if they were a set of teachings that could be definitively set forth. Actually, Higher Criticism and notably Albert Schweitzer, in his *Quest of the Historical Jesus* has shown us that the ethics of Jesus died with that great man, and what we have in the New Testament is a collection of teachings — often contradictory — which evolved over a period of one hundred and fifty years of early Christianity. And these — if we are honest with ourselves — are not completely compatible with the modern day. We pick and choose among the teachings of the New Testament, taking those aspects which appeal to us in our situation today and subordinating or ignoring those aspects which are not palatable or workable in our modern day. The so-called teaching of Jesus on divorce is a good example. We do not abide by the "words of Jesus" in this case.

The meek may be blessed, but they are few, and I am not sure that meekness is the best quality in the twentieth century.

How many persons have you seen turning the other cheek lately?

I have chosen these examples at random. I have picked and chosen. Let us face facts. We choose the way of life which is most compatible to us in our day and age — and then we label it "Christianity."

Again I say that I am not advocating that we abandon Christianity and the little we can know of the historical Jesus, but, rather, that we face the facts and admit that we accept only those things in the Christian tradition which lend themselves to our modern lives. We should be prepared to go beyond Christianity and begin transforming our message to embrace what we consider truth from whatever source it may come.

Recently I had the good fortune to hear an address by Professor Hendrik Kraemer, one of the leading figures in the Christian ecumenical movement. Kraemer told his audience that Christians must reject the idea, which has been playing an increasingly important part in Christian thought until recently, that Christianity is only one religion among many. Kraemer would have Christians consider this idea heresy and reaffirm that Christianity is the only *true* religion. He would have Christians reject this "liberal" approach in favor of turning the clock back.

Furthermore, the Professor warned his audience that there is a new aggressiveness in the religions of the East, that a new missionary spirit is being felt among the Buddhists, for instance, and that within twenty years, we will see Buddhist temples erected on many of our street corners.

What he meant as a warning, I accepted as welcome news. I, personally, am looking forward to the day when there is a Buddhist temple on my street corner. I am looking forward to the day when Buddhists and other communicants of the Eastern religions are many among us. What rich variety there will be then. In how much better a position we will be to learn the vast treasures of wisdom which are theirs.

Will Universalists crawl back into their so-called "Christian" shells, as men like Kraemer are advising our Christian neighbors to do, or will we recognize the true universality of our faith and venture out to meet our brothers of the rest of the world?

To me, Universalism is in the best position of any of the world's religions to make a real contribution to the imminent transition which will transform the world into one big community. How can we take advantage of the great opportunity which is ours? I propose that in the current program of *Advance* we, as a minimum, do these things:

1. Promote among ourselves the study and appreciation of what the non-Christian religions of the world have to offer.
2. Foster and actively promote meetings with these — our new friends.
3. Make their great wisdom ours by incorporating it into our private devotions and into our public services.
4. Let the world know that we are truly giving new meaning to the great word Universalism.

This, I believe, is the direction in which we should go to become a truly inclusive religion.

Is this innovation? Yes! The glory of Universalism consists of innovation. Let us make the most of it.

I conclude with a text; a text from the Universalist scripture: these words by that great and good man of our comparatively recent past, L. B. Fisher. He said, "Universalists are often asked to tell where they stand. The only true answer to give to this question is that we do not stand at all, we move."

NEW MADISON, OHIO, OBSERVES ITS CENTENNIAL

The New Madison Universalist Church celebrated its centennial, May 3. The program included Church School at 9:30 A.M., Worship Service at 10:30 A.M. The sermon by the Rev. Wells Behee was on *Universalism Through the Ages.* Dr. Donald K. Evans of Akron, Ohio, state superintendent of the Universalist Churches of Ohio, assisted in the morning service, and a dinner was served in the church dining room at noon.

The afternoon session was opened by Dr. Donald Evans. A recognition of fifty-year members and of all persons eighty years old or over was led by the minister. A brief history of the church was given by Mrs. Zelma Brown. A pageant with forty people participating highlighted the afternoon program. In conclusion the cornerstone was opened and a list of two hundred names added to the materials therein.

The Universalist Church of Madison served its community vigorously throughout the nineteenth century. By 1901, the membership of the parish had grown to two hundred and fifty persons. The old wooden building had become inadequate and a new building was erected and dedicated under the leadership of the Rev. Sarah Stoner.

In 1938, the combination of the economic depression and the removal of the population from farms and villages forced the closing of the New Madison Church. For several years, the Ladies' Social Union carried on and while there were no regular adult services of worship, loyal Universalists continued to maintain a church school for the children. In 1953, under the leadership of Dr. Donald K. Evans and with the assistance of the Rev. Frank Gentile, the church was reopened and remodeled. A prominent citizen of New Madison who is not a member describes this Universalist Church on the occasion of its one hundredth anniversary in the following words: "This growing church is commanding increased respect and honor in our village."

LIVING IT UP OR LIVING UP TO IT?

Two appealing portraits of young men are presented in a few sentences in the New and Old Testaments. The first is the picture of a dissolute boy that Jesus drew in a few deft words. Son of an indulgent father, headlong in his pursuit of pleasure, he asked for his share of the family wealth and got it. Eager to assert his new-found independence, he went far from home to enjoy himself. Then depression came. Having burned his candle at both ends, he found that he had neither foes nor friends. He was reduced to eating garbage in order to exist. This is a classic version of one who lived it up completely.

The other picture is of a young man who suddenly discovered that he had something to live up to. A vision of the wonder and beauty of God came to him as he worshiped in the temple. With heightened feeling he described the experience and at the same time realized his own inadequacy for fulfilling the responsibility he felt was laid upon him. "For I am lost; for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the Lord of hosts!" (Isaiah, 6) Then reassurance flooded into his being. He heard a voice saying, "Whom shall I send, and who will go for us?" And he answered, "Here I am! Send me." The mighty prophecy of Isaiah is in part the record of the answer this young man gave to the mission and the responsibility he felt were his.

What a difference! It illustrates the range there is in the kinds of lives human beings lead. The prodigal on one hand and Isaiah on the other! Living it up or living up to it!

— HARMON M. GEHR

If we really believe in our Faith, then any contribution we make is not enough. If we don't believe in Universalism, then any contribution we make is too much.

— LEROI G. DIXON, Universalist
Lynn, Massachusetts

Report of the Joint Commission on the Plebiscite

THE preliminary report of the Joint Commission on Merger of the American Unitarian Association and The Universalist Church of America was presented to the Board of Trustees of the Universalist Church in session, May 13, 1959. This report, presented by Dr. William B. Rice, chairman of the Commission, showed that "approximately 600 of a possible 930 churches and fellowships of both denominations participated in the plebiscite. The report, as of April 30, showed 570 first plebiscite returns from Unitarian, Universalist, and federated churches and fellowships. Of the total number of churches voting, the report shows 74% Yes and 26% No from the Unitarians and 75% Yes and 25% No from the Universalists on the question of "having a merger of the American Unitarian Association and The Universalist Church of America at the earliest feasible date."

The approximately 66-2/3% of the units of the two denominations voting brought 26,942 individual voters out of a total legal membership of both denominations of 107,007. Of these voters, 17,834 cast their ballots in the affirmative; 8,332 cast their votes in the negative and 776 were recorded as abstaining.

The Joint Commission on Merger interprets the return on its vote as a mandate to proceed with the next step for merger. The Commission will, therefore, present a complete and final report to the churches, July 1, 1959.

Mild Mandate Toward Merger

WHEN the news release on the proposed Universalist-Unitarian merger authorized by the Joint Commission for release May 4 reached the press, the lead paragraph read, "Unitarian and Universalist churches and fellowships have approved three to one in a preliminary plebiscite having a merger of the American Unitarian Association and The Universalist Church of America at the earliest feasible date." This statement most certainly is not justified by the factual matter contained in the preliminary report of the Joint Commission given by its chairman, Dr. William B. Rice, to the Board of Trustees of the Universalist Church, May 13. We do not believe that our hard-working Joint Commission intended to convey this loaded affirmation to the general public. We believe this to be an almost perfect illustration of the so often overwhelming temptation of journalism to over-simplify and over-generalize in the interest of a neat story.

Certainly this alleged summary of the preliminary report is like unto the classic question, "Have you stopped beating your wife?" It raises more questions than can possibly be answered by a simple affirmative or negative. One of the important questions thus raised *was* answered at the tail end of the story, to wit: How many churches and fellowships voted three to one? The story noted that six hundred of a possible nine hundred and thirty "churches and fellowships of both denominations participated."

Other most important questions not answered in the allegation that both denominations had decisively voted "three to one" for a merger are: How many large city and how many small country units voted? How many new fellowships voted? And most important of all unanswered questions in this nation-wide press release (from these two denominations, both of which place respect for individual personality rights at the top of their value scheme), How many individuals voted of the total eligible voters?

These unanswered questions will all be answered in time. It is most unfortunate, however, that they were raised and left unanswered by the sweeping affirmation of the news release. Correspondence from the field very quickly shows this to be true. Outsiders interpreted the story as recording merger as an accomplished fact. So did some badly-informed Universalists. To have anyone assume that merger has been accomplished *before either* Unitarians or Universalists have even seen a detailed plan of merger is unfortunate to say the very least.

The most disheartening fact of Dr. Rice's report for the Joint Commission is that of the two-thirds of our churches that voted, only 26,942 individuals out of a total of 107,007 eligible to vote did vote. Of these voters, 17,843 voted Yes on merger directives, 8,332 voted No, and 776 abstained. *This, of course, is a most inconclusive vote.* This sad fact, however, is not to be charged against the Joint Commission. The fault is ours, *all the rest of us in both denominations.* We failed to get out the vote.

While the plebiscite is inconclusive, it is most assuredly helpful. It is not labor lost on the part of the Commission or the churches and individuals that conducted a study and a vote. The simple fact that there is a solid 17% of all eligible Unitarians and Universalists in two-thirds of our churches who favor merger constitutes a mandate to all of us to proceed to the next step: have a detailed plan of merger formulated, study the plan, and vote on it.

The outcome of this next step, even assuming a very high percentage of members voting (most desirable in any democratic group) is, of course, *not* possible to predict. Individuals and churches that voted this time, expressing positively their desire for merger, may conceivably vote negatively on detailed plans presented. The reverse is equally true, individuals and churches that voted No on merger this time may quite conceivably vote affirmatively on a detailed plan. That plan may present a much more attractive future for liberal religion to some such voters than the vague generalities voted on this time. Such possibilities are, of course, also desirable in any truly democratic procedure.

Then, let's face *all of these facts, and more that will come to light,* and go on deliberately with full confidence in the complete good faith and good will of all parties involved. One lesson all of us should have learned from the study and vote just taken: we have, *all of us,* pressured our various committees and commissions. What we now need greatly is less hectic speed and hurried deadlines in the directives to our joint working groups and more freedom to all such

groups for unhurried deliberation and experimentation. Such we once had in our educational field and that is precisely why we have a brilliantly successful merged education department.

We are confident that we speak for Universalists generally when we here record our gratitude to all of the members of the Joint Commission on Merger. The incidental fact that some of us disagree with some of the Commission's procedures or conclusions does not decrease that gratitude one whit. We all know that this commission assignment has been, is, and will continue to be most difficult. For your loyal services we thank you.

WHO'S FOR THE RURAL MINISTRY?

MARION ULMER, executive secretary of the Maine Council of Churches, speaking to the delegates at the convention of the Maine Universalist Church last month and commenting on the opportunities and responsibilities of Maine churches, used the most amazing phrase describing the state of Maine church life. Said Miss Ulmer, "In this state, which is under-churched."

In all our years in the ministry, this phrase has never appeared in any discussion group or from the lips of any other platform speaker within *our* hearing. Many a lament we have heard about the over-churched state of "our town" or "our area". The facts are that while Protestant churchmen were struggling with what they imagined to be a surplus of churches, great rural and village areas were being virtually deserted by Protestantism. The declining economics of these regions forced migration cityward. Among the migrants were ministers, *whose families also eat.*

The regional and national bodies of Protestant churches have until recently made scant efforts to make possible rural ministries of religious education, adult worship, and fellowship. More and more people are living in these formerly semi-deserted areas and so the needs grow. In Maine, Protestantism is doing something about this. All over the country, our orthodox, Roman Catholic friends were busy with efficient, rural, missionary projects long before we woke up to the situation.

Since we listened to Miss Ulmer, we have been making a few inquiries and, indeed, waking ourselves up in this area. Maine is by no means the only under-churched area. There are many others here in the East where once there were flourishing Universalist churches. Universalists in Maine and numerous other states have both great responsibilities and growing opportunities in the rural and village scenes.

The Congregational denomination in New England has approached the rural church problem with a well-thought-out scheme of regional ministers and religious educators. The Congregationalists know what we must learn and they are acting upon it. To wit: the communities long deserted by Protestant churches cannot start up churches themselves. Ministers and religious educators must be financed by regional and national bodies at least in the early years. It seems to us that whatever the cost, we cannot afford not to do our share in the great and pressing task of bringing religious education once again to the American rural and village scene.

As liberals, we have no slightest right to criticize the orthodox programs or policies or ideologies unless we do our share. The pride we have sometimes taken in being "urban movements" is dangerous and arrogant nonsense.

Who's for the needed rural ministry and who will help finance it?

OPENING FOR UNIVERSALISM

Our respected old friend, the Rev. Magnus Ratter, with whom Dr. Cummins and the editor had happy fellowship in England over a decade ago, recently wrote us the following letter which confirms our deep conviction that there is still room for Universalism in this needy world.

Mr. Ratter has been for several years minister of the Unitarian Church in Capetown, Africa. His courageous, lonely ministry is right on the fighting front of one of the world's most important struggles for brotherhood. Says he. —

"America exports much that is good: a little that is odd.

"Here in South Africa, we have Americans in business, we even have them teach us how to collect church monies. They come teaching all manner of quaint church ideas.

"Could a Universalist zealot come to Johannesburg, Durban, Port Elizabeth, Pretoria for a season to try to found a Universalist Church?

"I know not the finance scheme of the other communities: they neither swim nor walk here, but they arrive: and they appear prosperous. Could not a sane religious community do likewise, or is this not possible? It assuredly is not easy else I would have hoped to expand the work of the Liberal Church in Cape Town myself.

"My greetings to your readers.

Yours, Magnus Ratter"

Universalist Laymen Adopt Program Of Aid To Churches

The midyear rally of the National Association of Universalist Men, held in New London, and Norwich, Connecticut, April 18 and 19, proved to be a very heartening occasion for those present because of the forward-looking and constructive action taken by the delegates present on several matters of importance.

For years, the Association has felt the need of embracing some cause which required championing or meeting some call for assistance within the denomination. But NAUM is a young organization and it had to get its own bases well established first. Now, in its eighth year and more or less firmly grounded, and with a membership extending across the country, the time would seem to have come to do something outside of the Association itself, which might be of benefit to Universalism.

Numerous suggestions were made by officers, board members, interested clergymen and denominational leaders, and those suggestions which seemed to the NAUM executive committee the most practicable were put before the men attending the rally. There was a general discussion of the merits of this and that proposal, and out of it all came a resolution, unanimously adopted, that the NAUM undertake a program of church aid, and that one of the specifics in this be to supply preachers to those churches which it was desirable to keep open during the summer months of the regular minister's vacation and where there were no funds to finance supplies. A provision of this resolution was to the effect that before any action was taken on it, the proper officials of The Universalist Church of America were to be consulted and their endorsement received. (Parenthetically, it may be observed that this consultation has already been held and the plan enthusiastically approved by the UCA.) Steps are now being taken to implement this resolution, with the definite expectation that the NAUM will take its first move in this field this summer.

This particular project will not be the only one in the area of church aid in which NAUM will work. Several other possible avenues of service are being considered, including scholarships, awards, rehabilitation of closed churches, and improvement of ministers' salaries. In any of these which may be developed, NAUM will work through the UCA.

Another important resolution adopted at this conference had to do with the formulation of a Statement of Policy on denominational relations. For some time the executive committee of NAUM has given thought to the desirability of drafting an official declaration of a non-partisan position on theological differences, with the purpose of clearing the air of misunderstandings which seem to have existed and also of laying the basis of a constructive approach to the whole question. Such a statement, which had been approved by the NAUM executive committee, was presented to the evening buzz session and after considerable and lively discussion, was approved. This statement will appear in the May-June issue of the *News Sheet.*

At the regular business sessions, the conference heard the semi-annual reports of the president, S. B. Butler, who stressed the importance of closer relations with the UCA and the desirability of having a "cause"; the secretary, Guy W. Briggs, who offered a comparative study of membership totals for the past three years; the treasurer, Harry K. Means, who indicated that all bills have been paid, but the treasury is low; and H. S. Latham, *News Sheet* editor, who begged for more club news!

The plan to have several regional directors to stimulate growth in different parts of the country, as suggested at the last conference, was once more explored and referred to the executive committee for action. In this connection it was reported that beginning with the May-June issue, the *News Sheet* will have a regional page in each number, with a regional editor.

The Florentine Room of the Hotel Mohican provided spacious accommodations for the dinner which was voted "super" by all. The program which followed presented Cyrus F. Springall and Royal Cloyd. Mr. Springall, a former president of the NAUM, talked on *Universalist Contacts Around the World.* He exhibited many beautiful colored slides taken on the world cruise which he and Mrs. Springall enjoyed this year. Some of these showed the work of the Universalist Church in Japan — the church buildings, the ministers and other church helpers and the congregations and kindergartens.

Mr. Cloyd is director of Adult Programs, Division of Education, Council of Liberal Churches. His subject was *Forward — To What?* In an address, punctuated with wit and adorned with many a literary allusion, Mr. Cloyd presented a down-to-earth practical program for action by an association like the NAUM. His talk was very obviously fashioned with this particular audience in mind — its limitations and its potentialities. Answering, in part, the question in his title, he said: "Forward to what? I suggest that it might be forward to an organization so desirable that it will be watched and copied . . . that it will be stolen from. Forward to a status within the Universalist Church or the Universalist-Unitarian Church should merger become a fact . . . forward to a status in which the contributions of this organization would become the daily bread of many Universalists and just as important, forward to an organization which increasingly serves its members well . . . truly contributing to the richness of their lives. Not for us should be the sigh of just another meeting or just another organization. We've no right to take men's money and their more precious time and return only the chance to kill another night and give their arteries a rest."

After this introduction, Mr. Cloyd got down to particulars and indicated eight categories of work in which a men's organization might meet important needs. These ranged from the sponsoring of seminars to providing ministerial scholarships for foreign study and included the sponsorship of a serious study of religious art, the sponsorship of some significant experimentation in worship, the promotion of research to determine just what is happening in Universalism and perhaps the establishment of a Universalist award.

The evening came to a close with

(Continued on page 155)

Reactions Of Our Readers

"ULTIMATE CONFIDENCE" IS BOTH UNITARIAN AND UNIVERSALIST

To the Editor:

Gordon McKeeman's article on Hosea Ballou's influence has incited me to make some comments of a slightly different emphasis.

"Ultimate confidence" is undoubtedly a fundamental stress of Universalism. What does this mean? It can refer to the supernatural salvation in a post-mortem heaven of orthodoxy. It can also refer to the nature of reality. Because of "the oneness of things," we can have confidence in the creative process of life.

Further, "ultimate confidence" can express our faith in man. But it seems to me that in this third possible emphasis, we need to be very clear and careful in our meaning, not to suggest in any way the doctrine of "the inevitability of progress."

Gordon McKeeman suggests that "ultimate confidence" is possibly the unique emphasis of Universalism — not found in Unitarianism — and that merger might threaten our Universalist chances of preserving this "truth." Personally, I have not found this to be true. There seems to be just as much "ultimate confidence" in one group as in the other. (Both of the nineteenth century variety and of the more "existentialist" sort.) However, to be fair to Gordon McKeeman, he says that this conclusion is a guess on his part and that he would stake little on the guess.

Is not the insight of "the oneness of reality," basis for "ultimate confidence?" This is strong in Unitarian history. Further, the faith in "the progress of mankind, onward and upward forever" although a bit unrealistic in the light of the first half of the twentieth century, is also Unitarian "ultimate confidence." Most modern Unitarians would, no doubt, want to somewhat revise this statement of their faith.

Harry Meserve in *A Pocket Guide to Unitarianism,* says in this regard, "We would want to say that progress, while real, is by no means inevitable. There is no cosmic escalator. But there does remain the possibility of progress based upon bold and constructive human choices." Universalism needs also this clear emphasis of the ever-existing possibility of man's devolution on this planet if we (man) persist in some of our present ways.

Man is capable of growth and of great mobility, but man is also capable of decay and of great corruption. In our hope and faith in the perfectability of man, we must face this hard truth about man if we are to understand ourselves truly and set free the forces within us that make for growth.

I find it difficult not to conclude that "ultimate confidence" is a central message of both Universalism and Unitarianism. And certainly, the employment of reason is "the method" of both and not the message of either.

Incidentally, Unitarianism also has its "liberty clause": "Nothing in these purposes shall be construed as an authoritative test." (Article I, Section 2, Bylaws of the A.U.A.)

Nor is the "universal religion" emphasis of modern Universalism lacking in Unitarianism. This sentiment and knowledge of our faith that permits us to appreciate all religious loyalties because we are free from an automatic loyalty to any one religion as "the one, true, faith." Where would the IARF be without this? Would any "Christian" group, as "Christians" have fostered such a fellowship?

And so, I conclude, as many another has concluded, there is *nothing* unique or distinct in either Universalism or Unitarianism that is not found historically in the other.

— J. Robert Bath
Norwich, Connecticut

COMMENT ON McKEEMAN

To the Editor:

I have just read Gordon B. McKeeman's article, *The Place of Hosea Ballou in Present-Day Universalism,* and as a lay person, may I offer some criticisms to his argument.

The author proposes that the gospel of confidence receives more emphasis than the method of reason and free inquiry. He advocates the acceptance of Ballou's major premise (ultimate confidence) which is supported by Ballou's conviction "that reason was as much God's gift as the Bible." We must then "reason without restriction" and arrive at the same conclusion — ultimate confidence!

Isn't *this* conformity to a certain method, non-liberal in content and lacking in freedom? To propose to use Ballou's message and method of reasoning, is to say we should conform to one individual's thoughts related to eighteenth-century living. Yes, "the hallmark of Universalism is to enable us to include people of *vastly different points of view* within our church and our concern, without demanding conformity to creed, cult, culture or *method*" (italics mine). We are not demanding conformity to a method when we advocate reason and free inquiry since we think and act individually and therefore conclusions will differ from one individual to another. Is it not essential that we uphold this freedom to inquire and reason for ourselves rather than embracing one man's method and conclusions?

All the talk of the inclusiveness of Universalism goes out the window once we insist upon one technique of arriving at truths. The author may use this technique if he wishes, but to assume that all Universalists do so, is to court indoctrination. Reason cannot be handed down like an heirloom wedding gown. It must have the environment in which to flourish and grow, so that it never attains the appearance of yellowed satin and lace.

I would say, too, that *like* love and marriage, Liberalism and Universalism *are* identical and that you cannot have one without the other — at least not one with any promise.

May I also say that *because* "of an era of paralyzing fear and crippling anxiety," the need for liberal thinking within the Universalist Church and without is imperative today.

— Mrs. Emanuel Angelos
Wallingford, Connecticut

DISTRICT OF COLUMBIA ASSOCIATION OF UNIVERSALIST WOMEN

Mrs. Russell Chapman, president, presiding

The Washington, D. C. Association of Universalist Women finds itself in the position of assuming all of the work of a State Association. And being the sole A.U.W. in this area, our Association has always co-operated closely with the other denominations of this community in much of its service work.

The District of Columbia "United Church Women" has a remarkable community program in which we are privileged to share. Through it, we support the Institutional Ministry Fund which supplies ministers in the hospitals and reformatories and the Nursing Fund which supplies private nursing care to indigent patients. Each year, we give to the Children's Shoe Fund and to the Summer Camp Fund. Our women dress dolls for the Doll Adoption program through which needy children are taught how to live cleanly and healthfully, while at the same time, they enjoy the "ownership" of a doll of their own.

Used clothing is delivered monthly either to the Goodwill Industries (which employs the handicapped to recondition articles suitable for resale) or to the Friends Service Committee here in this community. Canned goods are collected weekly for the Goodwill Industries' "Pantry Shelf" to aid needy families.

In and near the District of Columbia we have the largest concentration of military hospitals to be found any place in the country. The Red Cross, for which we have very close ties due to the honored name of Clara Barton, assumes responsibility for a large share of the services which are provided patients. The need for work, money and supplies is endless. We supply all three. One of our members, Mrs. Chauncey Brown, is now in Germany with her husband who is a Red Cross Field Director.

We believe our yearly support of the projects sponsored by the National Association of Universalist Women will compare with any other A.U.W. group of our size in the country. Since our Ingathering Service in December nearly two hundred dollars has been sent in for the Camps. We have continued our financial support of the St. Lawrence Theological School and recently have given toward the Alumni Fund, Crane Theological School, hoping and believing that through these Theological Schools, more and more young men will be encouraged to enter the ministry, thereby assuring a better future for our church.

Since the responsibility for the maintenance of the National Memorial Church was turned over by The Universalist Church of America to the local parish, the women of the church have had to assume an even more important role. We are proud of our financial contributions to our local church because a numerically small group of women give annually approximately fifteen hundred dollars towards the upkeep of the building in addition to many hours of necessary housekeeping.

We have recognized the need for printed material on Universalism to be available to the hundreds of strangers who visit our church in Washington and to this end, financially supported the publication of Dr. Brooks' popular pamphlet, *Universalism in Faith and Deed.*

Our church has an unusually fine library which received its original impetus through the generous gift by Mr. Henry C. Morris of much of his personal library. One of our devoted women has recently indexed the entire library and with the help of a committee, it is kept in perfect condition. The library serves a wide reading public both in and out of the parish.

The Ecclesia, a group of employed members, has assumed the responsibility for maintaining our beautiful chancel equipment. Through the coffee hours after church on Sunday, they help to promote friendships among our widely scattered congregation and many visitors.

Over a period of many years, our Rice Circle has continued their interest in and devotion to Murray Grove. Members have transported linens, furniture and equipment over the years, have worked at the summer institutes, and contributed generously through their circle to the financial needs of Murray Grove. Members also serve on the Board of the Murray Grove Association.

Each month, our women co-operate with our men's organization by serving their dinners. Also we serve the "Ministerial Dinners" for Dr. Brooks' associates, who use our church as a meeting place.

Washington is perhaps as interesting a city as any in which to live, but few of us live there any more. About two-thirds of our members live either in Maryland or Virginia. It is a twenty-mile round trip for many of our members to get to our National Memorial Church through ever increasing traffic problems. In spite of this, our women travel back and forth in all kinds of weather to support our programs and to perform the many housekeeping jobs which we have assumed.

Our membership consists of women in many professions: a nationally-known veterinarian, lawyer, homemakers, Division Chief in the Department of Labor, Lt. Col. in the WAC, a member connected with research in the Home Economics Division of the Department of Labor, social workers, personnel directors, librarian, teacher of music in the public school system.

We take great pride in the achievements of the one A.U.W. in our state, the District of Columbia. We hope you will come to see us.

— DOROTHY B. CHAPMAN, *President*

THE NEW YORK ASSOCIATION OF UNIVERSALIST WOMEN

Leining Lodge at Unirondack

The Association of Universalist Women of New York State represents thirty-two churches. Some churches have more than one group; not all call themselves A.U.W.s, but they do contribute to the work of the organization on the state and national levels.

The New York Association supports the national Association by contributions for Administration, *The Bulletin,* the Clara Barton Birthplace and Elliott P. Joslin Camps, Japan, and Jordan Neighborhood House. In addition, the State Association makes an annual gift to the operation costs of the Theological School of St. Lawrence University and grants a yearly scholarship for a student in the field of Religious Education. This scholarship is now known as the Olympia Brown Scholarship, in honor of the Rev. Olympia Brown, a graduate of St. Lawrence and the first woman of any denomination to be ordained into the ministry. Two other Universalist programs which are supported by local groups are Murray Grove and Chapin Home for Aged.

The state Association sponsors an annual summer institute at Unirondack, a camp owned by the State Convention of New York State and located on Beaver Lake in the Adirondacks. This year, the institute will be held the week of July 12-18, with two three-day sessions rather than one full-week program.

Our women take an active interest in the maintenance of the camp property, more especially the housekeeping end of the work. Groups of women from many of the local churches spend a day or more at Unirondack each spring to help prepare for the opening of the summer conference season.

Each spring, the state organization sponsors four area conferences, with several members of the executive board traveling to each of them. As a rule, a member of the national executive board accompanies the state Association team for these area conferences. This year, Mrs. Emery L. Hamlin, president of the national organization, was the guest participant. Mrs. Herman Genhart of Rochester, a member of the national board, assisted at one of the meetings.

The annual meeting of the women's organization is held in the fall in conjunction with the New York State Convention of Universalists.

A new project of the State Association is the *Newsletter,* the first issue appearing in the spring of this year. Mrs. Ellsworth Reamon, of Syracuse, is the editor. A letter from the state president, Mrs. Leon Simonetti of Utica, news items from many local groups and other material of interest to our women, would seem to indicate the value in having a *Newsletter.*

Our state board has five officers and four directors, who are assigned the chairmanships of Program, Camps, Japan and Jordan Neighborhood House, Unirondack and Publicity.

Special A.U.W. projects to which New York women have contributed have been the fund for the kitchen in Atwood Hall, St. Lawrence University, and the $25,000 fund in honor of the twenty-fifth Anniversary of the Clara Barton Birthplace Camp.

Over the years, New York women have been prominent in the program of the national organization. Mrs. Irving Walker of Rochester, president of the Women's National Missionary Association, as it was called at that time, was the one who suggested a Service of Dedication for Universalist Women, an occasion which has been observed annually since 1935. Mrs. Benjamin B. Hersey, former state Association president, served in the same capacity for the national organization. Mrs. Emery L. Hamlin of Floral Park is now serving as president of the parent organization and Mrs. Herman Genhart of Rochester, a member of the board, is chairman of the Department of Service and represents the women's organization on the Department of Service of The Universalist Church of America.

We are proud of these women and all Universalist women in our local groups who are doing their part at home, in their churches and in their communities.

— CATHERINE STERLING
Publicity Chairman

Chapin Home for the Aged

News of Churches and Church People

MAINE UNIVERSALISTS ELECT DR. CUMMINS PRESIDENT

Dr. Robert Cummins

Dr. Robert Cummins, past General Superintendent of The Universalist Church of America, was elected president of the Universalist Church of Maine at the one hundred and thirty-first annual meeting of Maine Universalists in the First Universalist Church, Pittsfield, May 2, 1959.

The report of the superintendent, Dr. Milton M. McGorrill, revealed the heartening fact that Maine Universalism not only ended its year in financial balance, but also with the completion of an active and helpful program of education and outreach. A pilot project on religious education, which consisted of a series of lectures and discussions sponsored by the Universalist Church and the Maine Unitarian Association, was set up and directed by the Rev. Charles N. Vickery. These sessions, which were held in the Elm Street Universalist Church of Auburn, were so successful that a similar project for another year was recommended by Dr. McGorrill. An advance in the field of financial support for both the state and the national organizations was led this year by LeRoi G. Dixon, director of the Unified Appeal of The Universalist Church of America. As a result of Mr. Dixon's meetings with the Universalists of Maine, a plan has been adopted known as a Plan for Outreach Giving. It is expected that this will greatly increase state resources and national contributions next year.

Delegates and ministers from Maine churches gathered and registered in the Pittsfield Church, Friday, May 1. The state women's and the state ministers' associations held their annual meetings.

The highlights of the Friday sessions were the address by the Rev. Gordon B. McKeeman, Palmer, Massachusetts, on *Hosea Ballou and Our Liberal Heritage,* and the evening Service of Worship commissioning nurse Janet Stover and the Rev. Charles N. Vickery for missions of overseas service under the Universalist Service Committee in Germany this year. Mr. Vickery will lead a workcamp group to Druhwald, Germany, beginning in June of this year. Miss Stover will go to Germany with Dr. and Mrs. Lombard next Fall. The guest preacher at this Commissioning Service was the Rev. Dana E. Klotzle, executive director of the Universalist Service Committee. Mr. Klotzle also presided at the Commissioning Service for Miss Stover and Mr. Vickery.

The Saturday morning business session was concluded with a Worship Service led by the Rev. Earle T. McKinney of Portland. The text of Mr. McKinney's inspiring affirmation on *The Free Church* appears in this number.

The guest speaker for the luncheon was Dr. Ernest Cassara of the Crane School of Religion, Tufts University. Dr. Cassara spoke on *Universalism in a Changing World.* The attendance on this occasion taxed the capacities of the church dining room. The excellent meal was put on by the local Association of Universalist Men under the leadership of Earle N. Vickery.

The convention business was concluded in an after-luncheon meeting. Other officers elected were vice-president, Henry Fournier, Livermore Falls; secretary, Mrs. B. D. McLellan, Jr., Fairfield; treasurer, Mrs. Helen Wood, Augusta; director, Edward Stanley, Pittsfield; trustee, Arthur Dolloff, Brunswick; Fellowship Committee: Rev. Douglas H. Robbins, Augusta; Rev. Sheldon Christian, Brunswick; Rev. Ida M. Folsom, Dover-Foxcroft; Mrs. Marian Bunny, Auburn; Stuart C. Burgess, Rockland; trustee to Universalist Publishing House, the Rev. John I. Daniel, Waterville; Interdenominational Committee: Mrs. Robert Dow, Norway; the Rev. William J. Robbins, Rockland; representatives to Maine Council of Churches: Esther Cornish, Waterville; James E. Philoon, Auburn; the Rev. Robert H. MacPherson, Auburn; Rev. Earle Dolphin, Guilford; the Rev. Ida M. Folsom, Dover-Foxcroft; Nominating Committee, the Rev. Ida M. Folsom.

AUNT LILLA'S NINETY-FIFTH BIRTHDAY

Mrs. George E. Huntley observed her 95th birthday anniversary, May 1, at Friendship Manor in New Ipswich, N. H., with a traditional strawberry shortcake made to her specifications. A birthday party, which brought everyone in the Manor to her apartment, was featured by a brief worship service conducted by the Rev. Eric Youngholm who operates this home for retired church people.

A happy surprise visit was made the following day by a group of friends brought by Mrs. Marguerite J. Williams of Cambridge, Mass., a neighbor in the apartment building where the late Dr. George E. Huntley and his wife lived for thirty years. Others from No. 1010 were Mrs. Charles H. Faulkner, Mrs. Ben Thewlis, Miss Marion Munroe, and also Mrs. Lillian Willson of Boston who was Mrs. Huntley's companion before she removed from Cambridge in 1955.

Other birthday visitors were her niece, Mrs. Bernice Ordway, of Rochester, Vermont, and Robert F. Needham, Concord, Mass.

The anniversary was brightened by

flowers from the Association of Universalist Women and several friends. Because of impaired eyesight she regrets that she cannot write notes of appreciation to all the many friends who contributed to her happiness by beautiful cards and thoughtful messages.

Lilla Putnam Huntley grew up in Barnard, Vermont, where in 1894 she married George Ezra Huntley who had taken his first pastorate at Framingham, Mass. During a half century she was a prominent leader amongst Universalist women; among many other offices she served as president of the Massachusetts W.N.M.A. At 95 she takes a keen interest in denominational affairs as reported in *The Universalist Leader*. Mentally alert and with a sense of humor she likes to converse with visitors about people and events of which she has an amazingly clear recollection.

— R. F. N.

ONE HUNDRED AND TWENTY-FIVE YEARS OF UNIVERSALISM IN NORTH OLMSTED, OHIO

Universalists of North Olmsted, Ohio, celebrated one hundred and twenty-five years of service to the community by their church, Sunday, April 5.

The Anniversary Service was presided over and led by the minister, the Rev. Phillips L. Thayer. The Sermon was preached by the Rev. Robert S. Wolley, speaking on *One Hundred and Twenty-Five Years for What?* Mr. Wolley related not merely the history of one hundred and twenty-five years of Universalist history in North Olmsted. He highlighted the initial purpose of the movement and its continuing reason for being.

Dr. Donald K. Evans, superintendent of Universalist Churches in Ohio, led the congregation in the Rededication to their purpose.

Following the Recessional Hymn, the Benediction was pronounced by Mr. Thayer.

After the formal service, members and friends of the parish joined in a Fellowship Dinner in the Coe building. In connection with this celebration, the parish also observed a dual anniversary in their minister's career. The occasion was the tenth anniversary of Mr. Thayer's ministry in North Olmsted and the thirtieth anniversary of his ordination to the Universalist ministry. In addition to their expression of appreciation of their minister, North Olmsted Universalists made him the gift of a tape-recorder to mark the occasion.

The next event in the series of activities was a Memorial Sunday on May 31 with Dr. Donald K. Evans, superintendent of the Universalist Churches of Ohio, as guest speaker at the 11 o'clock Church Service, in honor of those who have gone before us in the history of the church.

ORDINATION AND INSTALLATION

PAUL WINSLOW SAWYER was ordained to the Universalist and the Unitarian ministry and installed as minister of the Valley Unitarian-Universalist Church, Van Nuys, California, Friday, April 17, 1959, in the Van Nuys Church.

The Opening Words were spoken by the Rev. Fred A. LeShane, superintendent of the California Universalist Convention. The Reading was by the Rev. Stephen H. Fritchman, minister of the First Unitarian Church, Los Angeles.

The Rev. Horton R. Colbert, professor of In-Service Training, Starr King School for the Ministry, performed the Act of Ordination. The Act of Installation was led by Raymond J. McCoy, president of the Valley Unitarian-Universalist Church.

The Rev. Robert S. Wolley, director of Church Extension, Universalist Church of America, delivered a Meditation for the ordination and installation of Paul Winslow Sawyer.

The Charge to the Congregation was given by Dr. Harmon M. Gehr and the Charge to the Minister by Dean Josiah R. Bartlett of the Starr King School for the Ministry. The Rev. Harry B. Scholefield, minister of the First Unitarian Church, San Francisco, preached the Occasional Sermon. Mr. Scholefield spoke on the *Area of the Liberal Minister's Role Today*. The Benediction was pronounced by the Rev. Paul Winslow Sawyer.

INSTALLATION

JAMES WILLIAM McKNIGHT was installed as the minister of the Universalist Church, Santa Paula, California, Monday, April 13, 1959.

Mr. McKnight led the congregation in Opening Sentences and Responsive Readings. The Charge to the Minister was delivered by the Rev. Douglas Frazier, leader of the East Los Angeles Ethical Culture Society. Dr. Harmon M. Gehr, minister of the Throop Memorial Universalist Church, Pasadena, delivered the Charge to the People.

Words of Unity were spoken by the Rev. Fred A. LeShane. The Rev. John Crane brought greetings from the Unitarians.

The Act of Installation was led by Frank Orr, chairman of the Board of Trustees.

Following the installation, the Rev. Robert Wolley, director of the Department of Extension, Universalist Church of America, delivered the address of the evening.

The Benediction was pronounced by the Rev. James William McKnight.

UNIVERSALIST LAYMEN

(continued from page 150)

the traditional buzz session in which Mr. Cloyd joined.

Two churches were the hosts for this midyear rally. The Saturday meetings were held at All Souls Church, Unitarian-Universalist, in New London. Sunday, the Conference moved to the First Universalist Church of Norwich. Here, at eleven o'clock, the members of the NAUM conducted a service. The opening words were given by S. B. Butler, the responsive reading by James Weakley, scripture readings by Cyrus F. Springall, announcements by Paul C. Gould of the Norwich Church. The sermon, "The Prayer of Innocence," was delivered by Cleo Karahalis, a layman of South Norwalk, Connecticut, a member of the Stamford Universalist Church and formerly of Universalist churches in Malden, Massachusetts, and Providence, Rhode Island. The benediction was pronounced by the Rev. J. Robert Bath, the minister of the church.

— H. S. L.

As if you could kill time without injuring eternity.

— Henry David Thoreau

OBITUARIES

HELEN FRAZIER

Helen Frazier died suddenly, March 15, in a hospital in Malden, Massachusetts. Mrs. Frazier, who is widely known and beloved in Universalist circles had suffered many years of invalidism. Throughout these years, she carried on an effective ministry of graciousness, good cheer, and courage among her friends by simple unostentatious example. She was the contributor of a series of thoughtful articles to the Universalist *Leader* in recent years.

Mrs. Frazier was born Helen Mulholland in Norwood, N. Y., April 18, 1910, where she grew up and received her early education. She was graduated from St. Lawrence University in 1932. She married Douglas Frazier, October 25, 1933.

For several years preceding her invalidism, Mrs. Frazier had an unusually successful career as a high school teacher in northern New York. During the years of her illness, she lived in a nursing home in Malden, Massachusetts.

Memorial services were held in the Richardson Chapel of the First Parish Universalist Church, Malden, Massachusetts, March 18. Mrs. Frazier's minister, the Rev. Richard K. Knost, minister of the Malden Church, officiated.

Mrs. Frazier is survived by one son, Alan, of Wollaston, Mass.

NELLIE L. FRIEND

Mrs. Nellie L. (Eibel) Friend, 79, widow of Victor Friend, well-known businessman and one-time president of The Universalist Church of America, passed away at her home, 32 East Wyoming Avenue, Melrose, Massachusetts, April 13, after a long illness.

With her passing, the Universalist Church has lost one of its most loyal adherents, who gave generously of her time and means in the promotion of its interests.

She was born in Seymour, Connecticut, September 15, 1879. The next year the family moved to Boston. She lived in Melrose sixty years.

Mrs. Friend was educated in the schools of Malden. Her chief interest early in life was music. It was while teaching in the Melrose School of Music that she met Mr. Friend, who became her pupil. They were married in 1899. Both were leaders in the musical life of Melrose and in many civic enterprises. They were members of numerous organizations and their philanthropies extended into many fields.

The work for which Mrs. Friend was to become so well-known began in Melrose in 1900. Until illness prevented, she devoted her life to direct service to youth, particularly young women. Her understanding of their aspirations, their hearts, and their religious and spiritual needs was profound. It was a natural consequence that her great work with them should be in the field of religious education. With great energy and courage, she studied deeply in that field and won a degree from Boston University.

Mrs. Friend lectured extensively on the problems of youth. Perhaps her most effective work was done person-to-person. Many are the young women — she talked to hundreds of them — who bless her for her wise and devout counsel. She was "Mother" Friend to them — high tribute indeed!

Mrs. Friend was the author of six books. She always wrote idealistically and optimistically as befitted her buoyant Universalist faith, appealing to the highest and noblest sensibilities.

In all of her efforts, Mrs. Friend had the enthusiastic encouragement of her husband. They had chosen the Universalist Church, a small church, because it challenged their minds and their hearts. To them, their faith was a working faith and a faith that works. The Universalist Church owes them an incalculable debt for their unswerving loyalty.

Mrs. Friend's personal philosophy included a firm belief in immortality. It is beautifully set forth in her last book, *The Tapestry of Eternity*. She conceived each person's life as a tapestry pattern that is being woven by each and every thought and act from the beginning to the end.

Mrs. Friend is survived by a sister, Miss Eva I. Eibel, of Melrose; two nephews and three nieces.

Funeral services were conducted Wednesday, April 15, at the First Universalist Church, Melrose, with the Rev. Albert F. Ziegler, minister of that church, officiating. He was assisted by the Rev. Leslie C. Nichols, minister emeritus, and Dr. Gustave Herman Leining, of Sherborn, former minister.

Burial was in the family lot in Wyoming Cemetery.

— HARVEY FOSS JENKINS

CENTRAL FELLOWSHIP COMMITTEE MEETS

The Central Fellowship Committee of The Universalist Church of America held a two-day session at 16 Beacon Street, Boston, April 28 and 29. Present were Professor Kingsbury Badger, Massachusetts, Chairman; the Rev. John Q. Parkhurst, Illinois; Donald Beebe, New York; Dr. Robert Tapp, New York; the Rev. Theodore A. Webb and Dr. Fenwick L. Leavitt, Jr., Massachusetts.

CHURCH EXTENSION GROUP MEETS AT HEADQUARTERS

The Advisory Committee of the Department of Church Extension met at headquarters, Wednesday, May 6. Present were the Rev. Robert Bath, Norwich, Connecticut; the Rev. Myles Blanchard, Auburn, N. Y., Chairman; Dr. Minnette Newman, Concord, N. H.; the Rev. Melvin Van de Workeen, Boston, Massachusetts, and the Rev. Robert Wolley, director of the department.

BUCKEYE JUNIOR HIGH CAMP TO MEET AT ANTIOCH

Buckeye Junior High Camp, sponsored by the Universalist Churches of Ohio, will be held at the Outdoor Education Center of Antioch College in Glen Helen, Yellow Springs, Ohio, from August 2-9. Alice M. Harrison of the Division of Education, Council of Liberal Churches, will again be Educational Consultant. Mrs. Dorothy Wynkoop of Eldorado, Ohio, will be the director.

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Dr. Harmon M. Gehr

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Bridgeport — 11 A.M.
(Stratford Section)
96 Chapel Street
Rev. Albert F. Ciarcia

Stamford — 11 A.M.
741 Prospect Street
Rev. John Farmakis

West Hartford — 9:15 and 11 A.M.
433 Fern Street
Dr. Wallace G. Fiske

DISTRICT OF COLUMBIA

Washington — 11 A.M.
1810 Sixteenth Street, N. W.
Dr. Seth R. Brooks

KENTUCKY

Hopkinsville — 10:45 A.M.
Third and Main Streets
Rev. Stanley C. Stall

MAINE

Bangor — 10:30 A.M.
120 Park Street
Dr. Milton M. McGorrill

Brunswick — 11 A.M.
Corner Pleasant and Middle Streets
Rev. L. Gordon Adamson

Caribou — 10:30 A.M.
South Main at Grove Street
Rev. Gordon G. Newell

Portland — 11 A.M.
132 High Street, Congress Sq.
Rev. Earle T. McKinney

Portland — 11 A.M.
712 Stevens Avenue
Rev. D. Stanley Rawson

Rockland — 11 A.M.
Union Street
William J. Robbins, Ph. D.

MARYLAND

Silver Spring — 10:30 A.M.
10309 New Hampshire Avenue
Rev. David Hicks MacPherson

MASSACHUSETTS

Attleboro — 9:30 and 11 A.M.
North Main Street
Rev. Gayle Wetzel

Arlington — 10:45 A.M.
735 Massachusetts Avenue
Rev. Raymond J. Baughan

Lynn — 10:00 A.M.
20 Nahant Street
Dr. Fenwick L. Leavitt

Malden — 10:30 A.M.
Pleasant and Elm Streets
Rev. Richard Knost

Medford — 11 A.M.
29 Forest Street
Rev. Alan L. Seaburg

Melrose — 10:30 A.M.
Essex Street
Rev. Albert F. Ziegler

Salem — 10:00 A.M.
Rust Street
Dr. Arthur W. Webster

Waltham — 11 A.M.
Church and School Streets
Rev. John Cummins

NEW YORK

Brooklyn — 11 A.M.
Ocean and Ditmas Avenues
Dr. Cornelius Greenway

Herkimer — 10:30 A.M.
Church School — 9:30 A.M.
121 Park Avenue
Rev. Thomas Turrell

Watertown — 10:30 A.M.
514 Washington St.
Church School — 9:30 A.M.
Primary - Kindergarten — 10:30 A.M.
Dr. John E. Wood

NORTH CAROLINA

Clinton — 11 A.M.
First and Third Sundays
204 Beaman Street
Rev. Norman L. Sparbel

OHIO

Akron — 10:45 A.M.
East Mills Street at Broadway
Rev. Carl J. Westman

Belleville — 10:30 A.M.
Rev. George H. Welch

Cincinnati — 11 A.M.
2529 Essex Place
Rev. Albert Q. Perry

North Olmsted — 11 A.M.
Lorain Road and Butternut Ridge Road
Rev. Phillips L. Thayer

Springfield — 10:30 A.M.
319 West Columbia
Rev. Harriet E. Druley

PENNSYLVANIA

Linesville — 11 A.M.
U. S. Route 6 at Mill Street
Mr. Thomas F. Collins, Jr.
Dr. Henry F. Pommer

Philadelphia — 11 A.M.
Stenton Ave. and Gorgas Lane
Rev. Gilbert A. Phillips

RHODE ISLAND

Cumberland — 10 A.M.
Church School — 10 A.M.
Diamond and Angell Roads
Rev. Arthur G. Seaburg

Woonsocket — 10:30 A.M.
75 Earle Street
Rev. Henry H. Schooley

VERMONT

Barre — 11 A.M.
19 Church Street
Rev. John P. Christensen

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— BERNICE MOORE

MIDWEST DIRECTORS MEET

The directors of the Midwest Conference of Universalists met in the First Universalist Church, Chicago, Illinois, February 24, 1959.

Present were the Rev. David H. Cole, president, Samuel E. Beecher, Jr., Arvid Molitor, Mrs. Ralph Coover, Mrs. Walter Bateman, Mrs. Ralph Cross, Paul E. Herschel, Jr. Meeting with the Board were the Rev. John S. MacPhee, executive minister, the Rev. Donald Thompson, extension minister, the Rev. John Hawkins, and G. H. Baker.

Plans for educational activities at summer institutes were presented and discussed. The Rev. John Hawkins discussed plans for the fund raising project. Reports for the first two months of the calendar year showed that $5,609 had been paid in by churches to the national unified appeal and $2,400 to the conference treasury.

Mr. Samuel Beecher moved that the conference board recommend to the General Assembly of The Universalist Church of America at Syracuse that complete and functional merger of the American Unitarian Association and The Universalist Church of America be effected and that the recommendation be published in *The Universalist Leader* and in *The Unitarian Register*. The motion was seconded and passed.

Shall we make a new rule of life from tonight: always to try to be a little kinder than is necessary?

— J. M. BARRIE

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CRACKLING

A Sunday school teacher had been telling a class of little boys about crowns of glory and heavenly rewards for good people.

"Now tell me," she said at the close of the lesson, "who will get the biggest crown?"

There was silence for a while then Johnnie replied, "Him wots got the biggest head."

— THE WATCHMAN-EXAMINER

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THEOLOGICAL EDUCATION SUNDAY AT MALDEN

The first Theological Education Sunday was held at the First Parish in Malden, Universalist, on Sunday, May 3. Dr. Benjamin B. Hersey, Dean of Crane Theological School, Tufts University, was the preacher for the occasion. The Rev. Richard W. Knost, minister of the church, conducted the service of worship. A special offering was received to be used for the establishment of a Theological Education Fund.

Dr. Hersey stated that "the overall deficit in ministers needed to serve existing parishes in the United States and Canada now stands at about seventy-five thousand." And that, "if we do no more than replace the ministers presently serving churches, what is to be done about new parishes which will surely come into being in the next fifteen or twenty years? We ought to be graduating some fifteen thousand men and women from our theological schools each year; at present we are graduating less than half that number, or six thousand, annually."

Concerning our own denomination, Dr. Hersey said, "As one of the smaller denominations, our Universalist figures are less formidable, but our plight is not different from the others. Some of our vacant pulpits are being served by students, some by ministers of other denominations, often on a temporary basis. These are temporary solutions to the problem we face, but something less than satisfactory in the long range view.

"Our great need in our theological schools is for qualified young men and women to train for the ministry. The church can be, and often is, instrumental in influencing young people to train for religious work. Send your best young men and women to your theological schools and the Church will reap a rich reward: send your ablest, for in times like these, no less will be capable of interpreting the ways of God to men."

A letter was mailed to members and friends of the First Parish the preceding week calling attention to the growing need for more ministers and the increasing costs of theological study. An initial contribution of forty dollars was made to the Theological Education Fund by members of the Universalist Youth Fellowship at their meeting the previous week. Members and friends of the church and parish followed this example in coming to grips with the problem of theological education and have made substantial contributions to the fund.

Theological Education Sunday is planned as an annual event in the First Parish. It is hoped that many other churches in our denomination will recognize a like responsibility for the leadership training of those who are to serve our church in the years ahead.

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CRACKLING

Tommy was running errands for his sister and made a trip to the drugstore.

"I would like a box of powder for my sister," he said.

"Certainly," replied the clerk, and aiming to have a joke, he added, "some that goes off with a bang?"

But Tommy was equal to the occasion. "No," he answered brightly, "the kind that goes on with a puff."

— THE WATCHMAN-EXAMINER

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(Section 520, P.L.&R.)

NOTICES

CENTRAL FELLOWSHIP COMMITTEE

April 19, 1959: VOTED to approve the action of the New York Fellowship Committee in granting reciprocal fellowship to the Rev. Leonard Helie, an ordained Unitarian clergyman.

—ESTHER A. RICHARDSON, *Secretary*

THE UNIVERSALIST CHURCH OF RHODE ISLAND

The one hundred twenty-second annual session of The Universalist Church of Rhode Island will be held on Wednesday, June 3, 1959 at the First Universalist Church in Harrisville, Rhode Island, three o'clock for the hearing of annual reports, election of officers, and such other business as may legally come before it.

— HELEN H. ROBINSON, *Secretary*

CRACKLING

A father had taken his small son to church. The boy sat and listened very attentively without saying a word until the clergyman announced "We will now sing hymn two hundred and twenty-two: 'Ten Thousand Times Ten Thousand.' Two hundred and twenty-two."

The puzzled boy nudged his father. "Daddy, we don't have to work this out, do we?"

* * * *

"How can I keep a boy out of the cookie jar?"

"Lock the cookie jar and hide the key under a bar of soap."

— *The Watchman-Examiner*

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